

THE PRESENT AGE

DORUS M. FOX, Editor.

PROF. E. WHIPPLE, } Associate Editors.
MISS NETTIE M. PRASE. }
J. S. LOVELAND, Editor Philosophical Dep't.

Mrs. E. L. WATSON, } Corresponding Editors.
Mrs. S. A. HORTON, }
A. B. FRENCH, }
DR. F. L. WADSWORTH. }

DR. F. L. H. WILLIS, } Editors New York Department.
Mrs. LOVE M. WILLIS, }

All communications for this Department should be addressed, No. 16 West 24th St., New York City.

ANNIE D. CRIDGE, Editor Children's Department.

All communications for this department should be addressed to Mrs. A. D. Cridge Titusville, Pa.

Kalamazoo, Saturday, Feb'y. 19, 1870.

Kindness—Charity.

A true hearted Quaker wrote thus: "I expect to pass through this life but once. If therefore, there is any kindness I can do, to my fellow man, let me do it now."

We wish this beautiful sentiment could be so impressed upon all, as to be practically exemplified in the life of every reformer. How often we hear the remark made that the Spiritual Philosophy is beautiful beyond compare, and immediately followed by the expression, "I wish I could believe it true."

It is however a lamentable fact that thousands of persons, calling themselves Spiritualists, who profess to have received evidence sufficient to fully convince them, of a continued individual existence beyond the death of the body, and who also believe in the communion of spirits, and have a knowledge founded on demonstration, giving sufficient evidence of the absolute truth of these beautiful teachings; yet it is said there is not only a greater diversity in sentiment among Spiritualists, but less true charity, and fraternal kindness manifest, than among any other people, not even excepting the religious sects who have a theology taught, its tendencies directly calculated to separate mankind, as it has, into thousands of isolated parties.

Is there a want of this spirit of kindness and charity among spiritualists, are these charges against spiritualism true? Our answer is, it may be true of Spiritualists just emerging as many are from Orthodox teachings with its partialism, not wholly outgrown; but we do unhesitatingly assert that these antagonisms are not in accord with, or the legitimate result of the religion of Spiritualism, but rather the want of a proper appreciation of its sublime teachings. It is well for us to pause and examine into our true state and condition. Is it not true that as Spiritualists we laid aside all personal animosities, all uncharitableness of feeling, and endeavor to cultivate a spirit of kindness for each other, and for all mankind.

How sweet are the influences of benevolence! how salutary are its effects upon the disposition, and we may add the soul! We are called to this chain of reflection by a letter from a friend, by which we have been soothed and consoled under the oppression of disagreeable circumstances and irritated feelings. One letter of kindness, thus changed the entire current of our feelings. One such little kindness may be compared to a creeping streamlet, it is small but it incessantly flows; although it glides in silent secrecy within the domestic walls, and along the walks of private life and makes neither appearance or noise in the world; pours in the end a more popular tribute into the store of human comfort and felicity than any sudden and transient flood of detached bounty, however ample, that may rush into it with a mighty sound. Oh! that we could impress upon all, the importance of kindness, in look, word and deed. Who can estimate the effect of the "finer feelings" of the human soul when exercised upon individuals and upon the mass. Pope has beautifully expressed it in the following lines.

As the smooth pebble stirs the peaceful lake,
The centre moved, a circle straight succeeds;
Another still, and still another spreads;
Friends, neighbors, parents, first it will embrace,
Our country next, and next all human race;
Wide, and more wide the o'erflowing mind
Takes every creature in, of every kind.

We feel sure that one cause of this want of fraternization among Spiritualists, has been the lack of intercourse, and another, perhaps the chief cause, is for the want of some object or purpose to be accomplished. Where an organic work has been entered upon as in Michigan and some other states; the spiritualists are being gradually brought into more harmonious relations and the spirit of kindness and charity more prevalent. We hope this spirit may extend from state to state, until a spirit of fraternization may be manifest everywhere. It will not prevail among the mass until it is manifest by our leading minds—speakers and writers. We were glad to see this spirit exhibit itself at the beginning of the present year through one of our papers, and by one of its writers who has ever been distinguished for his antagonistic spirit, and bitterness of feeling toward all who differ from him in opinion. We cherish the hope that a better day is dawning upon us. If the time has come for our organic work to commence, we must cultivate the spirit of kindness and charity, learn to bear and forbear, and success must surely follow. We have yet among us persons professing to be called out by the spirits to proclaim the ministrations of angels from the higher life, persons themselves, angular in the extreme, in poor health of the body, hence petulant and unhappy themselves, unbalanced minds, having never yet learned to control their own natures' carry this influence with them into the social circles where they are introduced, and although they may in a degree possess organisms which the higher intelligences can use; yet their influence is every where detrimental to the cause of true Spiritualism.

Our mediums have the power and opportunities of doing great good, and the evil disposed, the like opportunities of producing inharmonious and positive discord among the people with whom they associate. We have sad reminiscences of this in the early history of Spiritualism, when Spiritualists would take

as necessarily true all the utterances of a person with eyes closed, in hundreds of cases feigning entrancement, (we know some such now,) whose advice was then received as authority, and conformed to as truly as does the churchman bow to the authority of his bible and priest, hence the many sundering of family ties, and the domestic alienations that as a consequence followed. Happily those days have in a measure passed, reason has again assumed the throne and we have learned that Mediums are just as fallible as others and that we are by no means to take their utterances as necessarily true. One passage of the bible, relating to this subject we find contains an important suggestion: "Try the spirits."

We rejoice in the gradual out-growth from a false, into a true Spiritualism, which is rapidly, (compared with the slow progress of former religions,) gaining the ascendancy. Let us as spiritualists manifest by kindness, and charity in its broadest sense, the spirit of our philosophy, and not only ourselves, but the world will be made better, if we but practically attend the heading of our article.

"Meek and lowly, pure and holy
Chief among the blessed three,
Turning sadness into gladness,
Heaven born art thou, Christ! Hurry!
Pity dwelleth in thy bosom,
Kindness reigneth o'er thy heart,
Gentle thoughts alone can sway thee,
Judgment hath in thee no part."

Hoping ever, falling never,
Though deceived, believing still;
Embracing all conditions,
To thy heavenly Father's will;
Never weary of well-doing,
Never fearful of the end;
Claiming all mankind as brothers,
Thou dost all alike behold."

Genesis and Geology.

The following communication, from brother Swain, of Indiana, contains some pertinent inquiries, and we therefore give it insertion, together with remarks:

"DEAR BROTHER.—I am in correspondence with a Quaker preacher, who says that he is not aware that any antagonism exists between the teachings of the Bible, and the demonstrations of science.

I am anxious to ascertain, for his benefit and my own satisfaction, all that Geology teaches with reference to the period of time that our planet has been tenanted by man. I understand that the alluvial deposits at the delta of the Mississippi afford data, by ascertaining the depth that an object is entombed in one hundred years, by which it is demonstrated that human fossils have been deposited there, at least 50,000 years ago. I also understand that somewhere in France, there is evidence that the lava from an extinguished volcano, had interrupted the passage of a river, turning its course into another channel, and by this means it has been ascertained how much this rock has been worn in one hundred years, and by applying this distance to the distance that the rock has unmistakably been worn by the action of the water, the time of its commencement is extended into the past very much beyond the period as credited to the creation of Adam. But this only proves the great antiquity of the earth, and not the length of time that man has existed on it.

If then can give me some items of reliable testimony on this point, they would be thankfully received, and gratefully remembered.

If Geology does really demonstrate that man has existed on the globe for a vast number of years anterior to the days of Adam, what becomes of the fall of man through the transgression of Adam, and of consequence his restoration through Christ."

Lotus, Ind., J. SWAIN.

REMARKS.

DEAR BROTHER.—The queries contained in your communication are matter for extended discussion, but in the space usually allotted to an editorial, we can refer to but few points, and those must be treated briefly.

Modern science has broached three great questions which have sensibly disturbed the equilibrium of theologic thought; first, the position of the globe in space; second, the history of the earth in time; and third, the origin and antiquity of Man. The first question is an astronomical one, and came into prominence in the 16th century. The "infallible church" had taken its position, that the earth was the centre of the universe, around which the sun, moon and stars daily revolved. The adverse views of Copernicus and Galileo, were treated as a denial of church infallibility. They were persecuted because they did not proceed from premises which the church was ready to supply. But at last the church was obliged to yield to the force of scientific conclusions, after which it claimed that astronomy was a handmaid of religion."

Seventy-five years ago the geologists began to propound the doctrine that the earth had a greater antiquity than 6000 years. The church with one voice, both Catholic and Protestant, denounced the conclusion as an infidel heresy. At last theology yielded this ground also, and there are none among the learned to-day in the church, but that admit a greater antiquity for the earth than 6000 years.

The question of man's antiquity is one of the latest propounded by geology, and for that reason stirs up the same opposition which the other questions above adverted to, engendered when they were first agitated. But it needs no great sagacity to see what the final disposition of this last question will be. It has received the thoughtful attention of the leading scientists of Europe during the last few years.

The preacher to whom you refer, is one of a large class who display great inconsistency. He says he is "not aware that any antagonism exists between the teachings of the Bible and the demonstrations of science."

Then why does he and the fraternity to which he belongs, wage an uncompromising warfare against the demonstrations of science on their first announcement, call them hard names, and try to discourage their acceptance by the masses, until at last they are obliged to make a virtue of necessity, by accepting the alternative of admitting the truth of what they had labored to destroy, or of being regarded by the world as too foggy to comprehend the genius of modern progress.

Our space will admit only of allusion to the last point suggested in your communication—the antiquity of man. Among the eminent men who have made this subject a special study, are Sir. Charles Lyell, Prof. Huxley,

Agassiz, Prof. Morton, Dr. Nott, M. Boue de Perthes, Dr. Rigallot, Mr. Prestwidge, M. Gaudry, Mr. Lubbock. There remains no doubt in the minds of these scientific investigators, that man co-existed on this planet with the mastodon and mammoth. Fossil human bones have been exhumed in the vale of the Mississippi, the valley of the Gonne, at Abbevill and St. Acheul in France, from numerous caves in the old world, in such abundance, and associated in such a manner with the bones of extinct animals, as to demonstrate beyond all cavil, an antiquity of at least 50,000 years. But you ask for some items of reliable testimony.

Lyell says in his "Antiquity of Man," 62, that, "of late years we have obtained convincing proofs, as we shall see in the sequel that the mammoth, and many other extinct mammalian species very common in caves occur also in undisturbed alluvium, imbedded in such a manner with works of art, as to leave no room for doubt that man and the mammoth co-existed." Again, on p. 65, the author remarks, "In the Engis cavern, distant about eight miles to the south west of Liege, on the left bank of the Mense, the remains of at least three human individuals were discovered. The skull of one of these was imbedded by the side of a mammoth's tooth." After discussing the evidence in proof of the antiquity of the "Natchez" fossil, he says on page 204, "If the claim of the Natchez man to have co-existed with the mastodon are admitted, North America was peopled more than a thousand centuries ago, by the human race." A little further on he adds that, "The Natchez bone in date is not anterior to the antique flint hatchets of St. Acheul."

Prof. Huxley of London, speaking in one of his lectures of the Neanderthal fossil skull remarks: "This skull clearly indicates that the first traces of the primordial stock from whence man originated need no longer be sought, ly those who entertain any form of the doctrine of progressive development, in the newest tertiary; but they may be looked for in an epoch more distant from the age of the *Elephas primigenius* than that is from us."

Prof. Dana, who is a christian geologist, has at last given in his adhesion to the doctrine of man's antiquity. In his "Manual of Geology," page 581 he says: "The earliest remains of a man and his art occur with the bones of extinct Post-tertiary animals, in the same conditions as the bones of the modern mammals. They are flint arrow heads, stone axes, pieces of bone and wood cut or marked, and also some of the bones of skeletons. They have been found in England, France, Switzerland, and some other countries in Europe. The facts appear to place it beyond doubt that Man began to exist before the extinction of the Post-tertiary races."

Under the supervision of Mr. Leonard Horner, over seventy borings were executed in the valley of the Nile, in the year 1853, most of these penetrated sixty feet in depth. At all depths between one foot and sixty, human relics were met with. The rate of deposit is estimated at six inches in a century, from which data it is proved that man existed there 12000 years ago. Lyell says the more probable rate of deposit is three inches in a century, which would prove man's occupancy of the valley 24000 years ago. These are small items compared with the evidence which might be adduced on this subject.

Now brother, as to the effect which these evidences will have on the doctrine of man's "Fall, through the transgression," we will leave with you and others to decide. Scientific conclusions are not dependent on theological data. Wherever science conducts, there we shall follow, though it be in the very face of Moses.

W.

New Organization in Hammon-ton.

We have received three lengthy communications from persons in Hammon-ton relating to a new organization in that place. As these articles which we are requested to publish, would occupy at least five columns of the AGE, and relate entirely to local matters, we do not feel justified in giving the necessary space to the exclusion of subjects of more general interest. If the communications entered into a discussion of the subject of organization, making any valuable suggestions, we should cheerfully publish it. But being almost entirely of a personal character, we must decline. The author of one communication says, "My object in asking for a hearing is not to discuss the subject of organization, believing that there may be honest difference of opinion in regard to the subject."

This communication covering ten pages of cap paper, is intended as a review of an article published a long time since in our columns from Bro. A. J. King; but as his references were of a general and not of a personal character, we think the greater part of Mrs. M.'s communication irrelevant. The writers quote a remark made by us "inviting discussion of the subject," which of course referred to organization, desiring then, as we do now, to get the best thoughts of our best minds upon this important question.

We have received the constitution of the new society which we are requested to publish, and also the address of the President. The constitution is in the usual form specifying duties of officers, &c. The only article which is no doubt designedly made to differ from the other society of Hammon-ton being the one on membership, we give as follows:

ARTICLE III.

"Any person may become a Member of this Association by signing this constitution, and subscribing such sum as he or she wishes to pay annually—payable quarterly in advance."

The only question of importance thus dividing our friends in Hammon-ton, seems to be the one as to a test of membership. We doubt not both parties desire to act as to them seems best for the greatest good of all. We only regret that differences of opinion should lead to alienation of feeling. This ought not to be, and we hope they may be able by calm discussion, to adopt a system that shall result in the harmonization of all. We desire to give all parties a reasonable

space to present arguments upon questions of interest, but our impression is, that it is best as far as possible to avoid personalities.

"In faith and hope the world will disagree, But all mankind's concern is charity: All must be false that thwart this one great end; And all of God, that bless mankind, or mend."

Religion in the Schools.

We are glad to reprint the following sentiments uttered by Thomas K. Beecher, and to notice that so many influential men are taking the only true position upon the question of religious instruction in our common schools. As we have before remarked, we have been unable to see how any thoughtful person could take any other view of this question involving as it does the very existence of our educational system. The sects may work as much and as long as they please with no hindrance. The only limitation upon them is that they cannot work through the state, or through a school system which is the common property of all the people. The state does nothing to hinder them, or aid them. It simply leaves them to do their own work. For its own purposes, it seeks to scatter popular ignorance, and prepare the rising generation for good citizenship. In all this there surely is no hostility to religion, unless religion itself be hostile to the educational elevation of the masses; and, if this be the fact, then we had better get rid of that kind of religion as soon as possible. Those who are suspicious that an education which simply does not teach religion will prove detrimental to it pay a very poor compliment to the thing they are so anxious to preserve. They virtually confess that it cannot survive the uplifting process of human thought:

"In all lands good fellowship among the people is a very great good. All tendency toward caste, faction and schism is to be watched and duly regulated. Therefore the plan of calling all our young folks to learn together what all need to learn is a good plan. It is such a good plan that the state itself provides for the uniform and universal tuition of all her children in those arts, sciences, and duties which all citizens alike need to learn. Because all citizens do not need to learn the same religion, it is therefore that our common schools do not teach religion at all is taught. Because all citizens do not need to learn the same arts, reading, writing, ciphering, &c. and the same duties—to wit, the laws of the land and the duties of citizenship, it is therefore that our common schools do not teach these things in public schools, thus securing equality, uniformity, thoroughness; and, incidentally, general acquaintance and good fellowship among citizens. Public schools promote unity, peace, good order. The alternative plan—look at it! Jewish schools, Episcopal schools, Presbyterian schools, Catholic schools, Irish schools, Methodist schools, Colored schools, aristocratic schools, ragged schools!—costing in the aggregate five times as much as we now pay in paupering and crime and idleness, general acquaintance and good fellowship among citizens, and making it easy in years for each little clan to find comfort in the thought that God has built a roomy hell, and a snug little heaven."

We do not, we cannot believe that our people can be deluded into giving up these nurseries of pure and truly christian democracy which we call our common schools. The gospel angels sang, "Glory to God in the highest!" and let our children learn this at home, at church, and at the school of the catechisms. They also sang, "And on earth peace, good will toward men"—a lesson which can be best learned in our great common schools. God bless them."

Spirit Communication.

NO. VI.

It is true that love would overlook all failings, but law is inexorable," replied Silver Spray. "The mistake you made in leaving the earth as you did, kept me away from you for a great length of time. If you were to go into the next sphere unaltered, the result would be the same. You have now through much suffering partially outgrown the effect of that rash act, and I meet you now as I should have done upon your first entrance into spirit life, had you lived out your natural life. Another transgression of law would again separate me from you, and you would be left to struggle on, until you had attained the position to which you should have arrived before leaving this sphere. Love would shield its object from suffering, but even the pure tender love of a mother cannot do this. There is no pardon for transgression."

I understand it now, I replied, and no longer desire to accompany you, for the happiness and peace that have come to me through a knowledge of and obedience to law, and the white light that has so recently surrounded me, would become dark and shadowy as when I first entered Spirit Life. I now understand that your beautiful spirit could not draw near and blend with mine while I was surrounded by that dark, heavy magnetism. I would know how I could advance more rapidly, so that it will be unnecessary for us to be separated. Thou who art the spiritual sun from whom I receive all light and knowledge, tell me how I may become more worthy of your love, and better able to understand the truths you bring. How can I gain such knowledge as yours and thus become worthy of being a part of your spirit?

"You have cause to regret the past, now advance, come up higher." But how, how I replied, eagerly? "By harmonizing your spirit by cultivating the garden of the heart, and developing those attributes of the mind, that were neglected in earth-life. The knowledge you had acquired has been of little avail to you, because you knew not how to use it to advantage; and this was because you lacked wisdom. Wisdom comes only through love; or as has been beautifully expressed, by another: "It is the perfect flame of love." Then your first step will be to beautify the garden of the heart by buds of affection, which will unfold under the influence of the golden atmosphere that will surround them, into flowers of wisdom, and through this, the knowledge that you have in the past acquired will become useful. Your spirit will harmoniously unfold, and the soft white light that now surrounds you will be changed to silvery brightness, beautified by a deep violet as a symbol of the principle of love that is asserting her power as queen of your soul."

I understand, I replied, but how am I to acquire that love through which comes the light of wisdom? "By descending the shining pathway leading from the spheres and again entering the magnetism of earth." Is it possible for me to return again to earth—why should I desire to do so. The very thought of that life shadows my spirit. I came here for the sympathy and love I could not obtain there, and now that I have found the priceless treasure of your love; now you would send me from your presence,

bid me retrace my steps, go down again to the darkness of earth to gain that which can be found only in the higher spheres.

"You misunderstand me," replied Silver Spray. "You said that you did not understand the laws of love, it is even so, for now that you have learned to love one, you cannot understand why it is necessary for that love to flow out, and like God's beautiful sunlight fall over all, impoverishing none but making glad the hearts of ALL. You know nothing of fraternal love, it is the God-like power within you, the saviour. In order to gain this you must return to earth for your first lessons." I am satisfied, I replied, but yet do not understand how I can there gain a better knowledge of the principle of love than here. "The instructor ever insists upon the pupil's receiving a thorough knowledge of the rudiments of education, before he attempts the higher branches—the primary must precede the graduating class. You can learn from theory, but experience is the true teacher; hence, if you would advance rapidly you must return to earth, and gain those experiences that should have been yours there." And you, I exclaimed, "will go with you, be your companion and instructor," quickly answered Silver Spray. Then I am content, you are not to leave me, earth will be transformed to a heaven if you are there. "I must leave you for a time," replied Silver Spray. "I am one of a band whose duty it is to receive and welcome those who enter our sphere; duty calls, I must away, but will return again soon and go with you to your old home—together we will enter many a home circle, and your words of knowledge, of counsel, and of cheer, will make glad many a sad heart, and add to your own happiness."

Then bidding me farewell, she glided down to the silver stream, and stepping into her little bark which, in the language of the poet, was

"Carved and shaped like an ocean shell,
And lined with the softest and finest of foam,
In the eyes of the beautiful flowers of spring,
Or the one bright that 'neath the wood-dove's wing."

I stood upon the bright sands and watched the fairy bark until it was lost in the distance, then returned to my pavilion to think of my visit to earth, and wonder why I had not been sent there before, and what the result would be. I shall give something of this in the short chapters I am to give of heart and home.

N. M. P.

THE BEAUTIFUL NOVI.

Oh! the snow, the beautiful snow,
Filling the sky and the earth below;
Over the house tops, over the street,
Over the heads of the people you meet.

Dancing,
Flirting,
Skimming along;
Beautiful snow! it can do nothing wrong;
Fling to kiss a fair lady's cheek,
Clinging to lips in a frolicsome freak,
Beautiful snow from the heaven above,
Pure as an angel, gentle as love!

Oh! the snow, the beautiful snow,
How the flakes gather and laugh as they go
Whirling about in their maddening fun,
It plays its little game with every one—
Chattering,
Laughing,
Hurrying by;
It lights on the face, and it sparkles the eye,
And the dog, with a bark and a bound,
Snap at the crystals that eddy around.
The town is alive, and its heart in a glow,
To welcome the coming of beautiful snow!

How wildly the crowd goes swaying along,
Hailing each other with rapture and song!
How the gay sledges like meteors flash by,
Bright for a moment, then lost to the eye—
Hitting,
Swinging,
Dancing they go,
Over the crust of the beautiful snow;
Fling to kiss a fair lady's cheek,
To be trampled in mud by the crowd rushing by,
To be trampled and tracked by the thousands of feet,
Till it blends with the filth in the horrible street.

Once I was pure as the snow—but I fell!
Fell like the snow flakes from heaven to hell;
Fell to be trampled as filth in the street;
Fell to be scoffed, to be spit on and beat.

Feeling,
Cursing,
Dreading to die,
Selling my soul to whoever would buy;
Dealing in shame for a morsel of bread;
Flinging the ring, and casting the dead;
Merciful God! have I fallen so low!
And yet I was once like the beautiful snow.

Once I was fair as the snow,
With an eye like crystal, a heart like its glow;
Once I was loved for my innocent grace—
Flattered and sought for the charms of my face!
Father,
Mother,
Sister, all,
God and myself, I've lost by my fall;
The vilest wretch that goes shivering by,
Will make a wider swoop lest I wander too high;
For all that is on or above me, I know,
There's nothing that's purer as the beautiful snow.

How strange should it be that the beautiful snow
Should fall on the sinner with nowhere to go!
How strange should it be, when night comes again,
If the snow and the ice strike my desperate brain,
Falling,
Freezing,
Dying alone,
Too wicked for prayer, too weak for a moan
To be heard in the streets of the crazy town,
Gone mad in the joy of the snow coming down;
To be and to die in my terrible woe,
With a bed and a shroud of the beautiful snow.

The foregoing beautiful poem has been widely circulated. It has traveled across the ocean, and been pronounced by the London Spectator to be the finest American poem ever written. This we think is not far from the truth; but the history of it is even more remarkable than the poem itself. Read it, and as you read, ask yourself if it shall always be true as it now is, that the girl once fallen is fallen forever, and cannot be again restored to honor and usefulness, and to the kindly fellowship of the more fortunate of her sex. Dare you say that this young girl would have not reformed, had not the conventionalities of society shut the door in her face, and said, by customs as inexorable as fate, "You shall not?"

But here is the story, from the Omaha Republican:

"In the early part of the war, one dark Saturday night in the dead of winter, there died in the Commercial Hotel in Cincinnati a young woman over whose head only two and twenty summers had passed. She had been once possessed of an enviable share of beauty, and had been, as she herself says, 'flattered and sought for the charms of the face'; but alas! upon her fair brow had long been written that terrible word—prostitute!

"Among her personal effects was found in manuscript 'The Beautiful Snow,' which was immediately carried to Enos B. Reed, a gentleman of culture and literary tastes, who was at that time editor of the National Union. In the columns of that paper, on the morning of the day following the girl's death, the poem appeared in print for the first time. When the paper containing the poem came out on Sunday morning, the body of the victim had not yet received

burial. The attention of Thomas Buchanan Read one of the first of American poets, was soon directed to the newly-published lines, who was so taken with their stirring pathos that he immediately followed the corpse to its final resting place.

"Such are the plain facts concerning her whose 'Beautiful Snow' shall long be remembered as one of the brightest gems in American literature."

Gone Home.

We learn by a letter received from sister Mary J. Fowler, that Mr. Henry Rittenhouse passed from this to a higher life, January 13th, aged seventy-five years; and one week after, brother John Nobbs, also went up higher, aged seventy-four, both firm Spiritualists of Ai, Fulton County Ohio. Sister Fowler attended the funeral services. She says in speaking of these aged brothers; "they found the Spiritual Philosophy good to live by, and that it knows no death; that what we call death is but a door opening into the Summer-Land, from which they will send to those left behind the flowers of thought gathered there."

From another source we learn the following singular account of the death of the last named. Brother Nobbs attended the funeral of brother Rittenhouse. On his way home his horses became frightened, ran away, throwing him out causing so much injury that he was taken up for dead, but survived five days. On the fifth day he became conscious, gave an account of the accident, made the proper disposition of his property, arranged for his funeral, requesting that Mrs. Fowler be sent for to officiate; then told them that he should leave them at fifteen minutes past ten!

Sceptic, from whence came this knowledge? At the exact time indicated, the spirit passed on, where it will no doubt acquire a knowledge of the law by which such events are foretold.

Better—Who can equal it.

Two weeks since we called attention to the "Work of one man," last week we again referred to the same man in an article headed "Another weeks work" and mentioned the fact, that Dr. J. V. Spencer, obtained for the PRESENT AGE in one week, twenty subscribers; Now we again allude with words of thankfulness to the same indefatigable worker, who has this week sent us the names and money for thirty two new subscribers. Dr. Spencer has accomplished this while attending regularly to his professional business. In every instance the Dr. sends us the money without retaining a per cent for his services; believing as he expresses in his letters, that the AGE is published at a price so low that we cannot afford a commission, and he is not only willing but glad to labor cheerfully for it, realizing that he is thereby accomplishing a good work. We again thank the Dr. and our friends everywhere for their deep interest; it has given us new courage and strength, and a greater earnestness of purpose to make the PRESENT AGE, worthy of all who are in various ways working for its success and usefulness.

Children's Department.

By reasons of the feeble state of Mrs. Watson's health, she has felt that justice to herself and the readers of the PRESENT AGE, required her to yield her Department into the hands of some one who could give to it more time and attention, than she could hope to do under the circumstances. We have therefore secured Mrs. Annie Denton Cridge for this important position, already known to our many readers, by the contributions that have appeared in that Department.

We have no doubt our young readers are already deeply interested in the history of "Willie and Jessie," which will be continued, although chapter IV is unavoidably crowded out this week, and besides Mrs. Cridge will interest them in a great many ways. We shall be able in a few days to send to all who have not received them, the promised Photographs of Mrs. Watson. Our promise yet holds good to send one to every child who will get us a new sixth month subscriber for the PRESENT AGE.

Loss by Fire.

We regret exceedingly to learn of the loss by fire, of the pleasant home of our brother and sister Barnard of Battle Creek. We find an extended account of it in the Journal of that city, which we have not room to copy, but from which we learn that the house took fire while the Dr. and Mrs. B. were attending the Lyceum, of which Mrs. B. is Musical Director, Sunday January 30th, and was entirely consumed. We are glad to know the house was partially insured. We learn by a letter from Dr. Barnard, that certain engagements made by him for lecturing cannot be met at present; but as soon as able to do so, he will give notice through the PRESENT AGE. Our friends throughout the state will regret to hear of this misfortune, and will extend to brother and sister Barnard their sympathy.

Kalamazoo County Circle.

The Kalamazoo County Circle will hold its next Quarterly meeting at Superior Hall in Kalamazoo, Sunday February 20th, commencing at 10 o'clock A. M. J. P. Averill, agent of the State Association will be in attendance as speaker.

We hope to see a full attendance from the county. Friends from a distance will be provided with entertainment. We are requested to call attention to this by the President Dr. Wm. Weyburn.

We thank Hon. J. G. Wait, Editor and Publisher of the Sturgis Journal for the following. We feel that we are entitled to the words of commendation, and no one who knows Senator Wait believes he would utter them if he did not mean just what he said.

The Present Age published at Kalamazoo, by Col. D. M. Fox, is fast gaining friends, and increasing in circulation, and will soon become an established institution of the State, spreading forth its light to benefit mankind. It is edited with great care, and its correspondents are first-class writers. The Present Age has passed the time when its success is to be considered doubtful. To Col. Fox and the efficient Board who have assisted him, great credit is due for the character and success of the paper.—Sturgis Journal.

TOGETHER.

Sweet hand that, held in mine,
Seems the one thing I cannot live without,
The soul's one anchorage in this storm and doubt,
I take thee as the sign

Or sweeter days in store
For life, and more than life, when life is done,
And thy soft pressure leads me gently on
To Heaven's own Evermore.

I have not much to say,
Nor any words that at such fond request,
Let my blood speak to thine, and bear the rest
Some silent heartward way.

Thrice blest the faithful hand
Which saves 'em while it blesses; hold me fast;
Let me not go beneath the floods at last,
So near the better land.

Sweet hand that, thus in mine,
Seems the one thing I cannot live without,
My heart's one anchor in life's storm and doubt,
Take this, and make me thine.
—[Fraser's Magazine.

From our Corresponding Editors.

At Home.

DEAR READERS.—No doubt you will be surprised to see these two very significant words over my article, for your perusal. And then to those who know how long I've been absent it will be pleasant news. To one who has been so long a Cosmopolite, home is a more endearing name than can well be realized by one who has never been deprived of its blessings.

But where is your home? In answer to this question, let me say its the Everett House, East Saginaw.

Having engaged to labor for and with this society, as long as it may seem to them myself and the angel world to be best, I feel settled for the present. There is much interest manifested here, in all the reforms of the day and the basic principles of our Philosophy, underlying all reform must necessarily agitate the subject of Spiritualism.

I know of no place in Michigan, where every thing favors the growth and wide spread progress of truth more than this city. A good society has been formed. A fine Hall secured at a reasonable cost, the audience large, and in intellectual and moral ability, second to no other in the state, of whatever name or creed.

My time is fully occupied in giving Tests and examinations of disease, lecturing twice every Sunday, thus being in the element into which I believe the spirit-world have called me, I must

RATES OF ADVERTISING.

SPACE.	1 wk	2 wks	1 mo	3 mo	6 mo	1 yr
1 Sq.	\$100	\$150	\$250	\$500	\$800	\$1500
2 "	50	20	80	160	250	500
3 "	25	10	40	80	125	250
4 col.	5	7	10	25	40	80
5 "	3	5	8	15	25	50
6 "	2	4	6	10	15	30
7 "	1	2	3	5	8	15
8 "	1	2	3	5	8	15
9 "	1	2	3	5	8	15
10 "	1	2	3	5	8	15
11 "	1	2	3	5	8	15
12 "	1	2	3	5	8	15
13 "	1	2	3	5	8	15
14 "	1	2	3	5	8	15
15 "	1	2	3	5	8	15
16 "	1	2	3	5	8	15
17 "	1	2	3	5	8	15
18 "	1	2	3	5	8	15
19 "	1	2	3	5	8	15
20 "	1	2	3	5	8	15
21 "	1	2	3	5	8	15
22 "	1	2	3	5	8	15
23 "	1	2	3	5	8	15
24 "	1	2	3	5	8	15
25 "	1	2	3	5	8	15
26 "	1	2	3	5	8	15
27 "	1	2	3	5	8	15
28 "	1	2	3	5	8	15
29 "	1	2	3	5	8	15
30 "	1	2	3	5	8	15
31 "	1	2	3	5	8	15
32 "	1	2	3	5	8	15
33 "	1	2	3	5	8	15
34 "	1	2	3	5	8	15
35 "	1	2	3	5	8	15
36 "	1	2	3	5	8	15
37 "	1	2	3	5	8	15
38 "	1	2	3	5	8	15
39 "	1	2	3	5	8	15
40 "	1	2	3	5	8	15
41 "	1	2	3	5	8	15
42 "	1	2	3	5	8	15
43 "	1	2	3	5	8	15
44 "	1	2	3	5	8	15
45 "	1	2	3	5	8	15
46 "	1	2	3	5	8	15
47 "	1	2	3	5	8	15
48 "	1	2	3	5	8	15
49 "	1	2	3	5	8	15
50 "	1	2	3	5	8	15
51 "	1	2	3	5	8	15
52 "	1	2	3	5	8	15
53 "	1	2	3	5	8	15
54 "	1	2	3	5	8	15
55 "	1	2	3	5	8	15
56 "	1	2	3	5	8	15
57 "	1	2	3	5	8	15
58 "	1	2	3	5	8	15
59 "	1	2	3	5	8	15
60 "	1	2	3	5	8	15
61 "	1	2	3	5	8	15
62 "	1	2	3	5	8	15
63 "	1	2	3	5	8	15
64 "	1	2	3	5	8	15
65 "	1	2	3	5	8	15
66 "	1	2	3	5	8	15
67 "	1	2	3	5	8	15
68 "	1	2	3	5	8	15